Evangelical Christendom

"Human Europe stands in Christ."

May-June, 1940

TO FIGHT WITHOUT HATRED

By The ARCHBISHOP OF YORK

Address given in York Minster on the Day of National Prayer

Take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.—Ephesians vi. 13.

In these days the whole future history of Europe is at stake. Upon the issue of the conflict now joined the quality of civilisation in the coming period depends. Our hearts and minds are with the brave men from our country, from France and from Belgium and the gallant remnant from Holland, and from the other countries now allied to us, now resisting the onslaught of an embattled tyranny, whose success would make impossible the achievement of our best hopes for our country and the world, and would destroy the best that our fathers have bequeathed to us.

At such a moment, called by our King, we turn to God. We commend our cause to God; we dedicate ourselves to Him. Our cause is the cause of freedom and mutual trust. The immediate occasion of our entry into the war was an attack made upon Poland in direct breach of a pledge deliberately offered by those who afterwards broke it. This was only the last of a whole series of broken pledges. If this policy of promise and betrayal is allowed to succeed, there is an end of good fellowship among the peoples of different nations for many a year to come.

For the Survival of Justice

With this method of the broken promise goes contempt for the rights of the weak and the small. In such a world there can be no justice and no freedom. The supreme excellences of our inherited civilisation must then disappear, and it might be that centuries would pass before they could be recovered. We have not at all times served justice, freedom and truth as we should; we too are sinners; but we have so far believed in these things and honoured them that an appeal to them is never without effect in our country, and when the issue has been clear we have ranged ourselves on their side. If we are to strive worthily for these great principles, we must dedicate ourselves to them more deeply than in the past and serve them in the coming days more consistently. But the first necessity is to save them from extinction; and the success of our enemies would mean their extinction at least for many generations.

For the German Government, which has shown its contempt for justice, truth and freedom in its dealing with other nations, has shown the same contempt in its internal administration. Freedom is abolished in practice and repudiated in theory; truth is suppressed and replaced by propaganda; justice is explicitly declared to be such treatment of each individual as may best serve the interest of the State; and that is a sheer denial of all that we mean by justice. But that denial follows at once from the exaltation of the State as an object of absolute and final loyalty which is essential to National Socialism. Against this idolatry we must proclaim that only to God is absolute loyalty due; and God is the Father of all men, so that His children have their value and worth independently of any earthly allegiance, and all alike are entitled to fair dealing. What we have learnt to understand by justice is rooted and grounded in the sovereignty of God.

We are fighting, then, to keep open the possibility of a civilisation governed by

Christian principles; we are fighting for the opportunity to make the ordering of human life increasingly Christian. Certainly it is right that those who are engaged in such a cause should commend that cause to God. For it is His cause, and we can serve it worthily only if we serve it in loyalty to Him. It is God's cause; and He will not let it fail. By what ways He will bring it to victory we cannot know. It may be, as our hearts yearn that it shall be, by speedy success; it may be through long struggle and with hope long deferred. It cannot be claimed that, because our cause is God's cause, it will triumph quickly or without loss. Christ won His Kingdom by the Cross, and on the first Good Friday evening it looked as if His cause was dead. Yet because of the way in which He bore the Cross, that Cross, which for the moment stood for the victory of evil, stands evermore for the victory of good. We must strive with all our energy and exhaust our strength as we resist by physical force the evil force which seeks to overthrow civilisation and carry us back to barbarism; yet even more essential to the cause we serve than all material resources is the spirit in which we use them. Vitally important as it is that by any sacrifice which may be needed the men and munitions be forthcoming, still more important than this earthly armament is that we take up and put on the whole armour of God.

Christians First

It is for this we are called to prayer as a nation. But let us be quite clear that when we turn to prayer it cannot be as Britons who happen to be Christians; it must be as Christians who happen to be British. Otherwise we fall into the errors of our enemies, whose distinctive sin it is that they put nationality first. It is quite true that the British Empire is at stake; if we are defeated it is doomed. And that Empire, in spite of some dark pages in its history and many imperfections in its present life, is yet the bearer of a tradition so noble and so precious to mankind that duty would call us to fight for its preservation, even if nothing further were at stake. Yet in our prayers we must think first, not of the British Empire, but of the world-wide family of God. It is for the hope and opportunity to work for the peace and goodwill of that great family that we strive; it is for the realisation of that hope that we pray.

We pray to Our Father, the Father of all mankind, that He will enable us to preserve for all His family the justice, freedom and love of truth which are threatened now. We pray that His Name may be hallowed in all the world—in Russia where men deny it altogether, in Germany where they take it in vain, and in our own country, where our reverence has been but half-hearted. We pray that His Kingdom may come, that men may everywhere obey His laws so that He is manifestly King of the world that He has made—in Germany where the sovereignty of the God of all the earth has been identified with the supremacy of the German State, in our own country where regard for self-interest and love of ease have largely taken the place of obedience to God. We pray that His Will may be done, His Purpose of righteous love fulfilled, unspoilt by the selfishness and hatreds of men—in Germany where hatred of some races has been taught as a patriotic duty, in our own country where love has so far failed that we still acquiesce in even large-scale unemployment as a normal feature of our national life.

Our prayer is for God's will to be done throughout the world and that He will use us for the doing of it. If our prayer is real it must express a true dedication. We cannot dedicate ourselves to the doing of so much of God's will as suits our own convenience. In this day of judgment, when men's neglect of God and His laws has led to calamity beyond words to express and to anxiety that wrings the heart, we need dedication complete and absolute. It must include in its object the purposes of God beyond this war; but in these present days it must be dedication to the task of fighting to uphold the opportunity for justice, freedom and truth.

"It all depends on me"

Even now there are multitudes whose daily lives have not been affected by the war. We need a more searching self-discipline than we have as yet accepted, by which to keep constantly effective that firmness of resolution which has been present from the outset. We are being tested; we need the utmost strength that we can gain; and the source of surest strength, steadfastness and perseverance is faith in God and dedication to the doing of His Will. Let each pray daily in his heart, as the Dean of St. Paul's has

suggested: "It all depends on me: and I depend on God."

Sorrow is coming to our homes as it did not come in the first days of the war. Where is real comfort for such sorrow to be found except in fellowship with Christ, who endured bitter anguish in unfailing love, and thereby brought into the world its one hope of deliverance from bitterness and strife and of entry into the reign of love and peace on which our hope is set?

Confident, therefore, because we have offered our cause and ourselves to God, strengthened to endure whatever of grief or pain our service of the just cause may bring, we go forward to throw back the enemies of freedom and truth, and to do our part in establishing justice, freedom and truth throughout the world.

"Is there any hope," some ask, "that those who have engaged in war with all its horrors can really serve that cause? Will they not become vindictive, so that when they have held the door open for advance in the ways of justice and freedom, they will be unable to pass through it, and will fail the cause they have fought to save?" The danger is real. It is hard to fight with all one's might and still avoid hatred. But it is possible on one condition: it is the condition which we are to-day called to fulfil—the realisation of our dependence upon God and the committing of our daily cause and ourselves to Him. This is not a task for one day only: our national day of prayer can have its full effect only if it is a focusing point for prayer which is continuous and constant.

We are not worthy to be God's instruments; there is much in us for which we must ask forgiveness. He offers that forgiveness in the continuance of His trust, as He trusts us still to serve Him, though he knows our unworthiness better than we do. Yet He makes one demand; He forgives us as we forgive. We are called to the hardest of all tasks: to fight without hatred, to resist without bitterness, and in the end, if God grant it so, to triumph without vindictiveness.

We cannot do this by ourselves; we can only do it in the strength of God. So to-day we lay our cause, our Allies, our country and ourselves in the hands of God, praying that He will use us in the battle for justice, freedom and truth, keeping us brave, nerving us for sacrifice, and crowning our effort with the triumph of that for which we fight, and the establishment of a brotherhood of nations where justice, truth and freedom shall be secure.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

For the Day of National Prayer, its Royal appointment; the spontaneity of its observance; its witness to the nation's belief in spiritual forces; its testimony to God's power to deliver.

For the example set by the Lord Mayor of London in calling a Citizen's Meeting for Prayer at the Mansion House, and for the spontaneous response of Lord Mayors and Mayors to the appeal to them to initiate similar gatherings.

For the response of the Dominions and other overseas possessions to the call for united Prayer for Victory, and for growing evidence that the call of the hour for individual service is being responded to in spiritual as well as material self-sacrifice.

LET US PRAY—

For courage and faith to face whatever may confront us in the coming days and months. That we may not lose sight of the vision of Peace; that we may not indulge hatred in fighting, or forget to pray for our enemies.

For those suffering through war, the wounded, prisoners and all captives, mourners, and those sighing with sorrow, weeping but not comforted.

For wisdom to be granted to those who conduct the affairs of the World's Evangelical Alliance, and that, especially in this war-time, all its helpers, at home and overseas, of all nationalities may be kept in the love of God and the patient waiting for Jesus Christ. Please also ask that the financial responsibilities of the Council may be remembered and met, even beyond expectation.

Headquarters Notes

Restrictions in regard to the supply of all kinds of paper for printing and other use—the ration is thirty per cent. of the amount purchased last year—must affect all publications, and will involve some curtailment in the issue of EVANGELICAL CHRISTENDOM. Two facts concerning the present supply go far to explain the Order and the restrictions imposed. 1. Three-quarters of the wood pulp used in the manufacture of paper has come from Scandinavia—Norway, Sweden and Finland—and that source of supply is temporarily cut off. 2. The whole of the wood pulp used is seaborne, and consequently dependent upon such shipping as can be spared for the purpose. It was this second reason that caused the great shortage from which we suffered during and after the last war. Our existing stock of paper is sufficient to last until the end of this year, and with care it can be made, we think, to carry us a little beyond this period. Every possible care will be taken to ensure our readers all possible news, but luxuries must not be expected.

All Members and Subscribers to the Alliance should receive with this issue of EVANGELICAL CHRISTENDOM a copy of the 94th Annual Report. We invite particular attention to the slip enclosed, asking that the Report may be sent on to someone with a recommendation of the good work of the Alliance and a request to help its work.

We earnestly ask that those who have not renewed their gifts during the year which closed on March 31st last will make use of the slip enclosed in this issue of EVANGELICAL CHRISTENDOM. The Alliance is in urgent need of funds, and its war work adds to the responsibilities of the Council.

Day of National Prayer.—Much could be written concerning the Day of National Prayer, appointed by special desire of H.M. the King on Sunday, May 26th. Three days prior to the public announcement of the appointment the following Resolution was moved at the united War Prayer Meeting at the Central Hall, Westminster, and carried unanimously:—

"Believing that until a call to National Prayer has been approved and recommended by the Prime Minister on behalf of the Government, it cannot be said that the Nation itself has made a corporate acknowledgment of its dependence and reliance upon God in this the greatest crisis in its history, this Meeting of representatives of our National Christianity, held under the auspices of the World's Evangelical Alliance, appeals to the Prime Minister, the Rt. Hon. Winston Churchill, to request His Majesty the King by Royal Proclamation to call the Nation and Empire to a Day of Prayer."

The Times included this Resolution in its issue of May 10th, and two days later the Day of National Prayer was announced. The people of this country, and throughout the British Empire responded heartily and loyally to the King's desire that Sunday, May 26th should be observed as a Day of National Prayer on behalf of the Nation and Empire, of the Allies, and of the cause in which they are united. The week preceding the Day of National Prayer was a busy one at the Alliance House. Happily, provision had been made for a possible appointment, but the working staff had to be supplemented by five members to cope with the orders received for Forms of Prayer and other literature. We give thanks for all evidences of the hand of God in the appointment and carrying out of this Day of National Prayer.

At the centre of the Empire, in Westminster Abbey, the Prime Minister, Mr. Winston Churchill, Mr. Neville Chamberlain, and other Members of the Government, statesmen, soldiers, ambassadors, and leaders of the affairs of State were part of the large congregation which filled the Abbey, and we understand many could not be admitted. Similar scenes at St. Paul's and other London Churches were typical of others throughout the country. The following letter had been addressed to all Lord Mayors and Mayors, and from the splendid response it became evident that the example of the Lord Mayor of London in stressing the importance of Prayer for Victory was being followed, and the Day of National Prayer afforded opportunity for action by Lord Mayors and Mayors in the national interest.

[Letter sent to all Lord Mayors and Mayors.]

Dear Mr. Mayor,

National Prayer for Victory.

The Lord Mayor of London has issued a stirring call to the citizens of London, and I

am privileged to receive from his Lordship a letter of which the enclosed is a copy.

I am directed, in sending you the letter from the Lord Mayor of London, to ask if you will take some steps to issue a similar appeal to all Christian people within your Mayoralty, and cause arrangements to be made for local co-operation in the Empire-wide movement announced on the enclosed leaflet.

You will notice that those who are to preside at the London meetings include the Lord Chancellor and the Minister of Labour, and I can assure you that this movement, upon which so much depends, and so vital at the present time in the national interest, has the approval and authority of the leaders of the Churches generally.

Asking that you will give this matter your earnest consideration, and grant me the privilege of a reply at an early convenience,

I am, dear Mr. Mayor,

Yours very sincerely,

H. M. Gooch,

General Secretary.

World's Evangelical Alliance
(British Organisation),
19, Russell Square,
London, W.C.1.

May 10th, 1940.

[Enclosure letter from the Lord Mayor of London.]

The Mansion House,
London, E.C.4.

Dear Mr. Gooch,

Gladly and earnestly I call upon my fellow citizens to realise the duty of united prayer for Victory in the prosecution of the great task to which the Nation, in company with our Allies, has set itself.

Already in the past, as now, united prayer to God has helped us in anxious and grave times in the history of our nation. I therefore urge all Christian people to make sacrifices, if necessary, to be present at the united meetings for Prayer which are taking place monthly with the approval and co-operation of the leaders of the Churches and others, at the Central Hall, Westminster.

With every good wish,

Yours faithfully,

(Sgd.) W. G. Coxeis,
Lord Mayor.

The General Secretary,
World's Evangelical Alliance.

The Nation and the War-United War Prayer Meetings.—The series of united War Prayer Meetings arranged at the Central Hall, Westminster, were resumed on May 14th, when the chair was taken by the Archdeacon of London, supported by numerous clergy and ministers of the Metropolis, whose presence manifested the growing interest which is being taken in the movement for Empire-wide prayer directed to victory, and a righteous peace.

All the preparations for this meeting had been made with a view to the largest amount of time being devoted to prayer, and among those who took part were the Chaplain-of-the-Fleet (Archdeacon Crick), Dr. J. W. Ewing, Canon St. John Thorpe, Dr. Percy Evans (President of the Baptist Union), Rev. H. Earnshaw Smith, Rev. F. J. H. Humphrey, D.S.O., Lieut. Commissioner Astbury, who represented General Carpenter, of the Salvation Army. Numerous organisations co-operating in the movement were represented on the platform or in the audience. An address was given by Rev. Colin C. Kerr, in which the speaker affirmed the righteousness of the cause of the Allies in the present conflict; at the same time pointing out that as "man cannot live by bread alone, but by every word which proceedeth out of the mouth of God," so the nation and the national life need to conform to the mind and will of God concerning sin and repentance, and the cultivation of a right attitude in which to ask for and receive victory and a just peace. Mr. Martyn Gooch announced that the next meeting would take place on Tuesday, June 11th, at 6.30 p.m., when the chair will be taken by Lord Caldicote. It was also announced that the Rt. Hon. Ernest Brown, Minister for Scotland, will preside at the following meeting on Tuesday, July 9th, at 6.30 p.m. Every effort is being directed to making this movement for united prayer Empire-wide, and the co-operation of individuals, clergy, ministers, and laity alike, is earnestly sought and confidently expected.

"God's Power to Deliver."—The article under this heading, which appeared in the March-April issue of EVANGELICAL CHRISTENDOM, has been reprinted as a booklet in response to many inquiries. It can now be obtained from our Publication Department at the price of One Penny for single copies (post free twopence), or five shillings per hundred. May we point out to some readers that steps

have been taken to increase the number of "great ships" which the article stated took part in the Spanish Armada! It was 120, and not 20.

The Noon Watch.—This movement for the setting aside of a minute at the hour of Noon to remember our soldiers, sailors and airmen in a brief Prayer before God is widening rapidly. Many thousands of the attractive postcard (1d., 4/- per 100) have already been circulated. Among notable orders is one from an Air Force Chaplain for 2,000 cards for distribution to members of the R.A.F. The "Clock" poster too is in great demand, and those travelling on the London Underground must have remarked the frequency of its appearance on the escalators and in the lifts. How great can be the spiritual significance of such a movement if only it is responded to by individuals, and in unity without the barriers of denominational or other prejudices.

The New Bishop of Rochester.—All Evangelicals must rejoice at the recent appointment to the Diocese of Rochester. Bishop Chavasse is a Vice-President of the World's Evangelical Alliance, and reference to page three of our cover will provide evidence of his splendid services to the witness and work of the Alliance. From their meeting in April last the following message was sent to Bishop Chavasse, a "Greetings" telegram addressed to Westminster Abbey, the scene of his enthronement:

"Bishop of Rochester, Westminster Abbey. Unable under much disappointment to be present at your sacring, and while my Council is sitting, I am asked to send you on their behalf this message of greeting in the name of the Father and of the Son and of the Holy Ghost, and of thanks to God that one so devoted to the Bible and the Evangelical faith is to-day becoming a father in God within the family of the Church of England and also in the one family of God in Christ, the One Church of which He is the Head. Gooch, General Secretary."

Reply to telegram:

5, Minor Canon Row,
Rochester.
April 28th, 1940.

Dear Mr. Gooch,

I was most grateful for the telegram of good wishes which you kindly sent me from the Council of the World's Evangelical Alliance. I am still very lame, and was anxious about the service, which in any case is a searching ordeal. But I was deeply conscious, when the time came, of being upheld by the prayers of all my friends. Indeed, I think that my recovery, sufficient to allow me to be consecrated on St. Mark's Day, was an answer to prevailing prayer on my behalf.

Ever yours sincerely,
CHRISTOPHER ROCHES.

Foreign Work.—While much of the space under "Headquarters Notes" is necessarily devoted to work at home, especially in the National interest, it must not be thought that other departments of the work of the Alliance are either in abeyance, or likely to be. The situation in Europe is grave and serious, but this very fact places responsibility on those seeking to help those who cannot help themselves, and suggest upon the great task of "endeavouring to keep the unity of the Spirit, in the bond of peace." Many doors and effectual are open to the World's Evangelical Alliance, and we earnestly appeal to all readers to help us to enter them. In the meantime the following reply has come to hand from the Archbishop of Finland, and in reply to the letter sent from the Alliance and signed by representatives of the Evangelical Churches of this country:

To the General Secretary, World's Evangelical Alliance, London.

Turku,
4th April, 1940.

Dear Sir,

Now that our war has been concluded, although with the most severe terms for us, I beg you to convey to the World's Evangelical Alliance my humble thanks for their sympathy towards Finland, which manifests itself in so convincing a manner in their letter to me of February 8th.

It is true, as our President has said, that the prayers and good wishes of our friends have accompanied us in our struggle like an invisible army. Without their support our resistance would have been feebler and the issue of our fight still more disastrous. So hoping that we even henceforth may reckon on your support and prayers, I send you my heartfelt thanks and greetings.

Yours most sincerely,
(Sgd.) ERKKI KAILA,
Archbishop of Finland.

WORLD'S EVANGELICAL ALLIANCE

Ninety-Fourth Annual Meeting

The Ninety-fourth Annual Meeting of the World's Evangelical Alliance (British Organisation) was held at Caxton Hall, Westminster, on Wednesday afternoon, May 8th, 1940.

The Rev. J. W. Ewing, M.A., D.D., presided. The National Anthem was sung, followed by the hymn, "Soldiers of Christ, arise." The Rev. J. Challenger Lyon read Heb. iv. 12-16 and Rev. viii. 3-5, and offered prayer.

In a brief summary of the Annual Report, the General Secretary (Mr. H. Martyn Gooch) said :—

SUMMARY OF REPORT

There are twelve major divisions of the Annual Report reflecting the extraordinary range of Alliance interests and influence. I cannot do much more in the time at disposal than briefly refer to them. Perhaps I may be allowed to take number twelve first, which introduces the important subject of Income and Expenditure. The facts are we have expended £110 4s. 6d. more than we have received, and the income from subscriptions and donations is £600 8s. 4d. less than in the previous year. There are specific reasons for this decline and deficit. One is the outbreak of war and the numerous Relief Funds which have been organised in the country, another is the increased taxation, and rising costs of living, although the self-sacrifice of many, for which we are thankful, disposes to some extent of this aspect of the deficit. The fact remains the receipts of most religious and philanthropic organisations, including ourselves, have been affected. It should be mentioned that during the past twelve months the Alliance has raised through its own efforts no less than £1,652 additional to its regular income from subscriptions and donations. Not one penny of this sum has been appropriated for expenses, the whole being available for the relief purposes for which it was given.

It is clear that if the Alliance is to continue its work, with added responsibilities arising from the war and contingent services, it must be helped during the next twelve months beyond anything yet experienced, and we make an earnest appeal to Christians everywhere to make this a matter of prayer to God.

Although most sister organisations moved their headquarters into the country on the outbreak of war last September it was decided at an emergency meeting of the Council to remain in London, and at the Alliance House where the full staff continued at work.

Necessarily, the Annual Report deals with the war, and its impact upon Christendom. The subject is too complicated to deal with in brief, but the following words summarise the Christian reaction to this war : "The Anti-Christ, which is Hitlerism, must be crushed, and the Prussian outlook which makes it possible for an able people to rush headlong into bestialities must be altered; the German nation must learn that there are more worthy attributes than brute force, and better teachers than the lunatic Nietsche."

Pursuing my twelve points we come to the importance of Prayer. The Annual Report deals under this heading with several channels of service through which the Alliance has operated. Immediately after the outbreak of war it issued a Form of Prayer for general use. Many thousands were distributed, and it is still being called for. Some may have seen on the escalators and in the lifts of the London Underground Stations attractive posters emphasising the place and power of Prayer in this war. They are attracting widespread attention, and not only within the religious life of the Metropolis. Following up this service the united War Prayer Meetings have been recommenced, and are taking place at the Central Hall, Westminster, in accordance with announcement. I have received from the Lord Mayor of London the following letter:—

The Mansion House,
London, E.C.4.

Dear Mr. Gooch,

Gladly and earnestly I call upon my fellow citizens to realise the duty of united prayer for victory in the prosecution of the great task to which the nation, in company with our Allies, has set itself.

Already in the past, as now, united prayer to God has helped us in anxious and grave times in the history of our nation. I therefore urge all Christian people to make sacrifices, if necessary, to be present at the united meetings for Prayer which are taking place monthly with the approval and co-operation of the leaders of the Churches and others, at the Central Hall, Westminster.

With every good wish,
Yours faithfully,
(*Signed*) W. G. Coxen,
Lord Mayor.

The General Secretary,
World's Evangelical Alliance.

The Report gives prominence to the observance of the Universal Week of Prayer last January. Never before in its long history has the observance been so wide-spread.

A matter of grave national interest at this time, and one which throughout its long history has always engaged the active attention of the Alliance is Sunday defence. The most recent action of the Alliance in this respect concerns the decision of the authorities under Orders in Council to open the cinemas generally on Sundays on the unproven grounds of war conditions and requirements.

A feature of the work of the Alliance in any year is the large correspondence it carries on with Christians throughout the world. This fraternal correspondence strengthens the bonds of Christian union, and proves valuable not only in the exchange of information, but the giving of advice, and as an incentive to co-operative work on Alliance lines.

Persecuted Christians have received earnest attention in the work of the past year, and arising out of this beneficent service has been the work we have been able to do in affording aid to refugees from various countries of Europe, Jews, non-Aryans, and others, alike.

An important section of the Report is headed "The Roman Mischief Maker," which speaks for itself, and deals with matters of moment in our religious life which concern the Protestantism of this country, and the weakening of resistance to Romish pretensions which are to be seen in Church and State alike. Religious liberty occupies a large place in the Council's Report; Spain, Poland, Finland, Czechoslovakia, Roumania, Russia have each continued to receive individual attention by the Council, and are at the present time objects of earnest effort on the part of the Alliance to help the Evangelical and Protestant Churches and Christians in these countries and to minister fellowship, and where necessary, financial relief. The Alliance is literally a central bureau for international Protestant aid. The past year has put to full proof its ability and willingness to help those who cannot help themselves.

Work of direct evangelisation figures in the Council's Report, and this not only at home, but in some countries of Europe, and overseas. We shall hear this afternoon from Mr. Hadjiantonion of an effort, which the Alliance is supporting, to be made in Greece to further the work of evangelisation. There is no call upon the resources of the Alliance which it does not wish to respond to to the utmost of its power. In the words of the Epilogue we can say: "For all that has been accomplished the Council thank God in the ascription, 'Now thanks be unto God, Who always causes us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place.'"

The Chairman (Dr. J. W. Ewing) said:—

I think we must all have listened with very deep interest to the brief but telling summary of the Report which has been laid before us by the General Secretary. It is a matter of interest to know that recently Mr. Gooch completed last September thirty-five years of service as General Secretary of the Alliance, the value of which service it would be difficult to exaggerate.

We celebrate at this time the ninety-fourth anniversary of the World's Evangelical Alliance. During the long period of ninety-four years many institutions have arisen and have passed away and been forgotten. How is it that this one continues and is strong after the lapse of these many years? It is, I think, because in the midst of a changing

world it bears witness to the realities that do not change, and especially to that Divine Saviour whose death on the Cross is our hope of Salvation—is the hope of mankind. The Alliance in this land and in every other land in which it can obtain a hearing, proclaims the Gospel of Jesus Christ; and the result of this is that in the work of the Alliance there is a sense of joy, a certain radiance, born of the knowledge that we have the great message for mankind, and the message that comes from the experience of our own hearts.

Because the Alliance is thus bearing its witness to Jesus Christ the Divine Saviour, it also lays great stress upon Christian unity: for are not all who believe in Jesus one with Him, and through that unity with Him one with each other? We remember our Saviour's words to His disciples, "I am the Vine, ye are the branches," and we rejoice to realise that amongst all the various branches of the Church of Jesus Christ there flows one vital sap, making them deeply united. We may not have organic union, but we have—which is better—a spiritual unity in which we are able to work together and pray together and love one another.

This unity, of course, creates sympathy with all members of the Church of Jesus who are suffering for conscience and for Christ; and the Evangelical Alliance is distinguished by its efforts at all times on behalf of persecuted Christians. It has taken steps to aid those who are suffering in Spain, in Czechoslovakia, in Poland, in Finland; and whenever it knows that there is need of support and comfort, and especially when it can render material help, the Alliance is eager to take action.

Then there is in the Alliance that stress upon Prayer which is brought out so clearly in the Report. The Universal Week of Prayer at the beginning of each year is a very great demonstration to the world of the belief of people in many lands, belonging to many races, speaking many languages, in the power which Prayer brings into life: belief in the one God, in the one Saviour, in the one Divine Spirit who guides us, as we trust, in the prayers we offer.

I was interested in reading the excellent magazine of the Alliance, EVANGELICAL CHRISTENDOM, to see that during the Week of Prayer at the beginning of this year, in Tiberias, in Palestine, the one who sent the report told of his visit to a concentration camp in which Germans were being contained. During the Week of Prayer he found that there were in that camp German Christians who were being comforted by their consciousness of union with Christians of all nations throughout the world at the Mercy seat. It was very beautiful to me to think of those who belong to an enemy nation, yet in this time of our common trouble finding consolation with us at the feet of our Saviour.

I rejoice greatly in the endeavour of the Alliance at this time, as in the last war, to promote special gatherings for prayer to God on behalf of our country. I trust that the meetings that are to be held in the Great Hall of the Central Hall, Westminster, will be largely attended, and there will be granted to us all then the spirit of prayer and supplication, that we may know how to pray in reality and in power.

There is a need for Prayer to-day, always realised, but specially in a time like this; and many would rejoice if it were found possible for a call to be given to our whole nation to set apart a Day of National Prayer. I know that there are those who fear the effect of such an arrangement upon the minds of our enemies, but we have to look above man to God, and it is only from Him that that over-ruling of events can take place from which the victory of righteousness and truth will come.

I notice that in the year 1857, when the Indian Mutiny was raging, there was by proclamation a Day of Humiliation and Prayer held throughout our land. It is said that Charles Haddon Spurgeon preached that day in the Crystal Palace to a great congregation; and there were many thousands throughout the land who were waiting upon God for our nation. It is very interesting and encouraging to recall that within two years of that Day of Humiliation and Prayer not only had the Indian Mutiny come to an end, but a great spiritual revival had broken out, a revival led by men like Brownlow North, Reginald Radcliffe and Richard Weaver, which quickened the Church of Christ in this land with a new life, and brought to thousands of people through faith in Jesus a new spiritual experience.

To-day we long for victory for all that concerns the cause of God. We pray that the Lord will guide statesmen and men of war,

so that that which is right and wise may be done, and that before very long there may come the ending of strife, and the establishment of a peace giving freedom to all nations, great and small. And we pray that there may come to us also that spiritual quickening which shall mean a new life to our own nation and to the other nations of mankind. No blessing that could come to us could exceed the quickening of the soul of the nations and the bringing of the people to the feet of God. In this time, when many hearts are touched with sadness, when many are realising the futility of our civilisation and the uncertainty of life, oh that the hearts of men may turn towards the spiritual realm, towards Christ, Who changes not, and that they may find in Him their Salvation, and the secret of eternal life.

Address by the REV. W. J. NOBLE

(Secretary of the Methodist Missionary Society)

Mr. Noble said:—When I was pondering what I should say to this meeting, I looked down upon my desk, where the notice of the meeting was lying, and my subject stared me in the face. For this is the World's Evangelical Alliance, and I want to ruminate for a few moments on those three words.

Shakespeare put into the mouth of one of his characters the question: "What's in a name?" There is very much in a name if it is a name like this. It is one indication of the wide influence and range of this Alliance that it brings together Christian people of many varieties and denominational labels in a unity of spirit and of purpose. And, sir, in these days the more common platforms Christians can find upon which they can stand together, the better for the sake of the Church and of the world.

This that we are celebrating is the *World's* Evangelical Alliance. That is to say, first of all it is *universal* in its scope. It has been my privilege in quite a number of different countries to take part in the first week of January in that cycle of prayer, the Universal Week of Prayer, which in truth does girdle the globe. Merely to see examples of the many, many languages of the world into which that call to prayer goes out gives one a very heartening and heart-warming understanding of the wideness of the operations of the Alliance, and of the way in which it is able to call the Churches North and South and East and West right throughout the world into what you, sir, have aptly described as the most important fellowship of all in which we Christians can engage.

And the Alliance is universal too in the way in which it cares for all kinds of Christian people. I do not know how wide is the range of Mr. Martyn Gooch's interests, but I should say probably the description of a Roman poet could be applied to him and to his Alliance. Nothing that is human is alien to this Alliance and its Council, nothing that touches human need and human distress. Mr. Gooch has mentioned to you the work that has been done for refugees, and I am acquainted with some of that. And we all know how those who have been persecuted have benefited by the operations of the Alliance.

It happened that for a series of religious meetings I was in Copenhagen only last July. You can understand with what poignancy the invasion of Denmark came home to me as I recalled the glorious Christian Churches of Copenhagen, Denmark and the Scandinavian countries generally. Surely it is a matter for thanksgiving that through the Evangelical Alliance, as well as through other organisations, some help at least has been possible for those distressed and persecuted people of Scandinavia.

And of course the Alliance is universal in that, if I may describe it without offence, it is the watchdog of religious liberty in the European countries, so far as that can be compassed, and throughout the world. And remember, where Christian people of any kind are threatened with persecution or oppression, not the least of the great services of the Alliance to the whole Christian Church has been that it has guarded those essential principles of Christianity in which we all so profoundly believe.

But, sir, the Alliance is the World's *Evangelical* Alliance, and that brings me to my second point. What do we mean when we say it is Evangelical? It is a word that is used in a good many connotations, and is used by some people in meanings which we

could not always endorse. But we know what it means, do we not? We mean that the Alliance believes in the Gospel of Christ, i.e., in the proclamation of redemption through the Divine Lord for all mankind. That you may say is, or ought to be, the most profound belief of the Christian Church, and I believe and hope that it is so; but it is necessary to-day, as I take it it has been necessary through all the ninety-four years of the existence of this Alliance, it is necessary always to lay emphasis upon that word *Evangelical*.

You remember how deeply St. Paul felt that necessity; how when attacks were made upon that simple and understandable Gospel which he preached, and in which was his own hope and the hope for all the world, he fell back upon that straightforward proclamation of God's redeeming love in Christ Jesus, available for all mankind, and how he insisted that in that alone was the truth of the Gospel at all.

And that of course means that for all mankind there is direct access to the Throne of Grace. That I know is one of the things for which this Alliance stands. It is not necessary for me to speak in condemnation of what people sometimes call priestcraft. It is perhaps sufficient to say that under whatever organisation of Christian people we may hold our own loyalty, we do believe, and we do most deeply thank God that every man and woman who has been brought to the knowledge of Christ, and to a redeeming knowledge of Christ, knows that there is for him or her direct access to God in prayer and in reflection. That is perhaps the most precious thing in all our Christian experience. Therefore it is as necessary to-day as it has ever been that that Evangelical note in the world shall be maintained and continually sounded.

That, of course, might lead to a very long exposition, which I will forbear to give you, because in my last minutes I want to remind you of the third element in the name of this Alliance, and in the spirit in which its work is done. It is an *Alliance*, and therefore it stands for *unity*. It stands for the ideal of Christian unity. I think, sir, that there are some hopeful signs to-day of that Christian unity. Remembering as we do, and as not being blind we must, that there are elements within the Christian Church which do not seem to hold out much promise for at all events a speedy unity, nevertheless we do realise also, do we not, that there are other elements which seem hopeful, and much stronger, in my opinion, than ever they were before? They are in evidence in our own country, and they are in evidence throughout the world. Some of them are showing themselves through great conferences of theologians; some through meetings of people whose understanding of theology is not perhaps so profound, but whose desire to see our Lord's great prayer fulfilled is not the less intense. But I think one of the most hopeful signs of Christian unity to-day is that it is much more observable and that the ideal is much more nearly being reached in what we call the younger Churches, the missionary Churches throughout the world, than it is at home. For here, despite our own wishes and our efforts, we are to some extent governed by the past. We are to some extent the victims—or shall I say, not to be offensive, the inheritors—of tradition. It is not easy for us to step outside, even in thought, our denominational boundaries. The great missionary Chuches of the world do not suffer to the same extent from that handicap. That remarkable, that truly wonderful God-inspired movement for unity which is taking place in South India to-day, in which three or four Churches of Christendom are likely to come into organic union within a short space of time, is only one indication of the way in which God is drawing His people together throughout the world. Among all such movements as that the World's Evangelical Alliance stands, and all of them it supports.

I agree with you, sir, and with the summary of the Report we have heard to-day, that it is much more important that there should be a true spiritual unity between Christians than that there should be organic unity, but I do believe that just as the spirit does not normally function without the body, so that true spiritual unity for which we pray may lead to some kind of organic unity.

We are living, sir, in very difficult times for Christian people. I am continually reminded of that word of St. Paul in which he said that an open door and effectual was before him, but there were many adversaries. The adversities of this war, those horrible revivals of the violent kind of paganism to which Mr. Gooch referred in his report, the growth of secularism in our own country and

throughout the world, all these and many other things rightly give us cause for concern; but if there are many adversaries, sir, there is nevertheless an open door. I believe there is throughout the world to-day as never before—I omit Europe for a moment, though I believe the time will come when the doors of Europe will be open again—an opportunity for the spreading of that Evangelical Gospel. All who know the work of this Alliance and believe in its root principles will continually pray that upon this organization, powerful beyond all the expectation of a meeting like this, or of the organization itself, which does not make a great show of itself, the blessing of God may continually rest, that it may stand for the universal preaching of that pure evangel of Jesus Christ, and for the help of Christian people in every way, and the drawing together of the Christian forces of every land into that great warfare to which our Lord calls us, and the end of which must be His victory over every kind of evil.

Address by the REV JACOB JOCZ

(Church Missions to Jews, Warsaw)

It is a great privilege to be here and to represent my stricken and suffering country. The General Secretary of the World's Evangelical Alliance asked me to say something about Poland, and also about the Polish Evangelical Alliance.

Now let me say something about Poland. Poland has been always since its very beginning involved in the political and social struggles of Europe. Because of its central position in the very heart of Europe, dividing the East and the West, it has had many times during its long history to withstand the onslaught of the East and the West. But the most remarkable thing about Polish history is that through some wonderful way it managed to withstand all the calamities that fell upon it through the centuries.

In the thirteenth century the danger came from the East. The Mongols and the Tartars swept over the country and destroyed and burned everything they could put hands on. In the fifteenth century the danger came from the Turks. The Turks invaded Poland. Two centuries later the East and the West united to partition and destroy the country. For a century and a half the Polish people were kept in cruel slavery and oppression. In the year 1819 danger came from the East again in the form of Bolshevism. At a time when Poland had scarcely recovered from a century and a half of slavery and suffering, and at a time when Poland had served as the battlefield of the Great War, the Bolshevics invaded the country. Women and children—boys of fifteen, sixteen and seventeen, boys who were half the size of their rifles—took up arms against the enemy. Through a sheer miracle the Bolshevics were driven off the east bank of the Vistula and driven out of the country.

In September, 1939, danger came from the West in the form of Hitlerism. Poland had scarcely managed to remove its scars and heal its wounds. It had scarcely managed to reorganise its life and rebuild the devastated country. In a fortnight the pride of every Polish man and woman, Warsaw, was broken to pieces. When I last left Warsaw, a fortnight before the outbreak of war, it was a beautiful, peaceful city, surrounded by beautiful parks. In a fortnight it had been transformed into a cemetery. As the cemeteries could not hold any more, the parks and squares of the city were used as cemeteries. Not counting the victims of the army, 60,000 civilians in Warsaw lost their lives.

But Poland withstood the onslaught of the Tartars and the Turks, 150 years of slavery, and the Bolshevics, and we are sure that Poland will withstand Hitler and his friends. At the time of the first partitioning of Poland in 1772 the great French philosopher, Jean Rousseau, writing to a Polish friend of his, said these remarkable words, "The enemy has swallowed you: see that he does not digest you!" Poland has seen to it, and will see to it.

Now from Poland let us turn to the Church. Poland has received Christianity from the West. Poland as such is essentially Roman Catholic. During the years of the Reformation in the sixteenth century, however, the Polish nobility and many of the ruling houses in Poland turned to the Evangelical faith. There was a time when it seemed that Poland would become a Reformed country, an Evangelical country. But Roman Catholicism knew how to help itself. Under the leadership of a pious Roman Catholic King, and with the aid of

the Jesuits, the Reformed faith was swept out of Poland, and the country has been for years Roman Catholic. Nevertheless, there have always been Protestant Churches in Poland. But they were divided, living in misunderstanding and disunity, and without exaggeration I can say that Polish Protestantism owes very much to the World's Evangelical Alliance. It came to Poland with a plea for unity, and our Mission House of the Church Missions to the Jews, with the Rev. Martin Parsons as Head of the Mission, has in many ways served as a place where Christian pastors of the different Protestant Churches met and discussed and tried to understand each other.

Poland also owes to the World's Evangelical Alliance a Bible School; and it shows and speaks of the vision of the Alliance when it started that Bible School. We had no school where we could train evangelists for the different Churches of the Evangelical faith in Poland. We owe it to the World's Evangelical Alliance that a Bible School was founded a few years ago, where White Russians, Poles, Jews, Crotians, Ruthenians and all other kinds of minorities live together and are trained to be future missionaries.

It will perhaps interest you to hear the fate of one student of that school. A young Hebrew Christian by the name of Mohac, who had been converted in our Mission House, and sent to this Bible School, managed to escape from Warsaw at the invasion by the Germans. He walked through the country for three months and managed to reach Vilna, an Eastern town in Poland. He writes in his letter that he was hungry and weary, clothed in rags and covered with vermin. Then he adds: "I have gone through great suffering, but I think after all I have experienced the Lord has prepared me to be a better missionary in the future." Now such a young man, with such a spirit, owes much to the World's Evangelical Alliance, and I like to pay this tribute in his name to that most excellent institution.

Then I should like to say that the World's Evangelical Alliance has shown also great foresight by instituting a Polish Protestant Relief Fund. I see a day coming when Poland will be an open country, when the Church will have an open door, when not only the different Churches, the Protestant Churches of Poland, but also many other people that inhabit the big country will stretch out their hands for the Gospel of Christ and for relief. The question is—is the Church ready? By instituting this Relief Fund for Poland the World's Evangelical Alliance has shown great foresight and vision.

So I plead with you who have put your hands to the plough not to look back, but to go on, until that great day will come when justice and righteousness and truth will win and when the world will open for our message, our Christian message. Surely it seems to me that that day is near. I owe it to my own people, the Polish people, I owe it to Poland as such, if I stand here before you and plead with you to persevere and not to lose courage; and I also owe it to my Lord, whom I try to serve.

Address by MR. G. HADJIANTONIOU

Two years ago I had the honour of standing on this same platform, and of expressing the deep gratitude which we who belong to the Evangelical Church of Greece feel for all the World's Evangelical Alliance has done for us, and for the work that is carried on in our little country. I am grateful for this opportunity which I have to-day to bring once more before your prayerful interest this work.

In a little more than a month's time my wife and I hope to sail back to Greece. The time of my preparation in this hospitable country of yours is drawing to its end, and it is with great expectaton that after three years of absence from our Fatherland we look forward to put our hands at last to the plough in that little corner of the field. One of our Evangelical Churches in Athens has extended to me a call to become its pastor, and I was led to accept that call. We trust God has in store for us some good work in connection with that church. It might interest you to hear that this little church is not very far from where Mars Hill is standing, and I pray that God may give me the grace to show to some modern Athenians the way to the Unknown God.

Greatly, however, as I am looking forward to that precious work, I realise that I

shall fulfil only half my ministry if I confine myself exclusively to this church. Greece in its greatest proportion is still an unevangelised country, and as such is in great and urgent need of more pioneer work to be done within it. There are still very large areas within our country which are waiting for the opportunity of hearing the Gospel of Jesus Christ preached to them. On the other hand, we have very strong indications that an evangelistic campaign which will be undertaken in those unevangelised parts of the country will be recompensed with very rich fruit. There is evident a great thirst for the Word of God all over my country. Wherever the Word of God has gone in Greece in recent years it has brought much fruit.

What I hope to do in connection with this evangelistic work in Greece is first of all to undertake, in co-operation with my church at Athens, a short evangelistic tour once every month. I am afraid the term evangelistic tour is far too grand for what I have in mind to do. One of the first evangelistic tours of which we have any record was undertaken in the desert of Gaza and had as its objective one individual.

Then I hope to be able to start publishing a little bi-monthly leaflet in which I will try to give an attractive and simple Gospel message, and will try to scatter it by all possible means as widely as possible all over the country. I cannot over-estimate the importance of this means of evangelism, especially in countries like my own. I know personally of cases of people in Greece living in secluded and remote villages who have been led to a knowledge of Jesus Christ through the ministry of a leaflet. While here in England I have been given the opportunity of starting this little evangelistic effort. I had the opportunity of preparing a series of leaflets and booklets, mostly by translating them from English, which have found their way to Greece in thousands of copies. They have gone to the furthermost part of the country, and the results which they have had more than justified my expectations. I am sorry that owing to time limits I am unable to give you instances of the results of this first experiment of my evangelistic effort.

In addition to what I have said, I shall try to promote in my country a wider distribution of the Word of God, because I firmly believe that if there is any Christian work at all to be done in any country, this is to be done through the immediate ministry of the Word of God.

In connection with this plan of mine to evangelise some parts of my country I was to find still once more what good and generous friends we Greek Evangelicals have in the World's Evangelical Alliance. Mr. Gooch heard of my plan. He took a genuine interest in it, and the Council of the Alliance has generously promised to stand by me for half the amount of the expenditure which will be needed for the evangelistic effort which I hope to undertake. You may well imagine how gratefully I accepted this partnership when it was proffered to me, and how I rejoiced when I realised that God was thus affixing His seal of approval on this plan of mine. I have already thanked Mr. Gooch for his kindness and his Council for their generosity; but I want to take this opportunity to thank you also, the members of the Alliance, and assure you that I appreciate very deeply the fact that in this time of war and anxiety, when one would expect you to have your interest fully absorbed by the needs of your own country, you have not forgotten your brethren abroad. May God recompense you in the riches of His glory.

Address by the REV. BRYAN S. W. GREEN, B.D.

(Vicar of Holy Trinity, Brompton, S.W.)

It is with very great pleasure and with a sense of very great privilege that I am here on the platform at the ninety-fourth Annual Meeting of the World's Evangelical Alliance, to take this opportunity with you of associating myself with all the splendid work that it has done in the past years, and particularly, of course, during the past twelve months, of which we are thinking.

It falls to my lot to try to bring to you some kind of closing address. If I had to choose a text, I think it would be this one of 2 Cor. v. 19, "God was in Christ, reconciling the world unto Himself." Yet as soon as you quote that text and talk about the world as being God's world, the world that

God was seeking to reconcile, to win back to Himself, how pathetically futile it seems to talk about this world as God's world. Just think—though I will only spend two or three minutes on this point, because I want to come to my message—but try to think in a realistic way of this world, of this humanity of ours, that it was to be made God's world. Think of its condition. Think just for a moment of the economic situation of this world. I do not want to talk politics and economics: I only want to point out to you that man in the last 100 years of capitalism has been living on an economic basis. He has absolutely forgotten that when a man tries to do that he breaks the Second Commandment, "Thou shalt love thy neighbour as thyself."

There are many causes for the war, but there is no doubt that the bottom, root cause as far as we are concerned is economic: and behind that lies the human selfishness which has driven a wedge of private motive in the hearts of men. That is the true interpretation, as it seems to me. It is the breakdown of man trying to live for the things of this world, leaving out the spiritual, for which he was made. You have the collapse of the educational systems of this world: whether you see it in the pagan civilisation of Germany, or the breakdown of the American system, which would seem by scientific truth and efficiency to make men live together as brothers. But the human problem is much more than the problem of human mass education and science. Or you see it in our own educational system. While it may produce people who think it too far beneath them to work with their hands, because they have advanced through grades up to the black-coated worker, as he is called, they do not think for themselves; they have no ideals.

You see again the failure of the Christian Church, whether you see it because the Church itself is full of "dangerous bye-products and regrettable misunderstandings"—people who are thought to be Christians because they are associated with the Christian Church, bye-products of the past ages. You cannot but admit that our churches consist very largely of men and women who while they have a belief in God, have no such Christian experience as would be consonant with New Testament standards. Or whether again you see the Christian Church in its refusal through cowardice or inability to give a lead to the outside world in Christian ethics, the poverty-stricken state of the Christian Church in leadership is obvious to us all. The failure of the Christian Church in the Western world at any rate, is again and again before our eyes.

I need not stop to remind you of the decay of morality, when men seem to think that they can do as they think right in their own eyes. I only stay to speak of that spirit of defeatism in Christian circles when men and women say, "What can I do? We are being organised from above; we are being combined. As an individual, what is my contribution?" It is shrivelling up the souls of young men and women, this sense of impotency of the individual person.

Or I might mention the advance of irreligion. The fact of the matter is you know as well as I do that if you go outside Christian circles and talk to ordinary men and women, the thing that strikes you, among young men at any rate, is that God is irrelevant. Talk of God and you ring no bell in their souls. That is the remark of chaplains in this war. In France it is different; there is perhaps a rather different response—but it is true in England, at any rate, that men are gripped by this irreligious spirit that has stifled their desire for God.

And then you talk about the Father's world, and yet you see as Christian men and women met here to-day, that though this may be faulty in part, it is a generally correct diagnosis of the state of the world. That is not what God wants the world to be. We have no doubt where the victory lies. The last word is with God. "God was in Christ, reconciling the world unto Himself." Therefore at this particular time it is driven upon Christian people, it seems to me, to ask why, and ask through God's guidance to their own minds what is the action that it demands of us at this particular juncture. What ought we to be doing now to further this purpose of God in reconciling the world to Himself?

There are three lines of action. I want to treat upon one of these, only mentioning the other two in passing, merely to leave them. There is the urgent need of action in reform of the Christian community itself. I speak as a member of the Church of England. We need a drastic reform in our own Church in material matters, and in being freed from being linked with what many people think a State system. There are very deep and real reforms in our own Church needed if we are to give a living witness to the outside world

that we are a supernatural society. Till they see we are spiritual as a community they will not think we have anything to offer. That is one line of action, but I pass it by.

There is also the line of action, of course, as Christian citizens. The world needs lay Christian people to bring Christianity to bear in every sphere of society. The more we have State control, the more that is needed.

But I come to the third and most important line of action, and that is Evangelism, the winning of men and women for Christ, and making Christians of them. In the last analysis that must always be the pre-condition of winning this world for God's purpose. And when you once talk about this matter of Evangelism, you can see at once where Evangelicalism comes in. It is perfectly true that as Evangelical Christians we would stand shoulder to shoulder with all men of good will in matters of citizenship, whether they be Christians or not. If in any respect their ideal is Christian we will stand and work with them. At least I hope we will: we ought. We would stand, I hope, with all branches of the Christian Church in all matters where we can without compromise.

But we have as Evangelical Christians in this matter of Evangelism a very great responsibility, because the Evangelical tradition has always been passionately missionary. It has always been concerned with winning men and women. But one thing I notice in England is this: there is a decay of this tradition. We have a decay of Protestantism, I believe. There has been a decay also, I believe, of the true Evangelical tradition. Of what does that tradition consist? In the first place it consists in the centrality of the Bible. By the centrality of the Bible I do not mean reading little bits of the Bible every day. I was called upon recently to speak to the students of Mirfield. They asked me to go and tell them why as Evangelicals we were unable to work with them. In some things, of course, we found ourselves in agreement, but I made this statement: the Evangelical position puts the Bible in the centre. "But," they said, "we have a great deal of Bible reading." I said, "That is not the same thing as having the Bible." The Evangelical position teaches men to go to the Bible for their theology. The Evangelical is brought up in a Biblical theology. That is what we have to go back to—not looking at the Bible this way or that, but being soaked in the Bible, so that we have a sure theology, based on the Word of God. I remember once remarking to perhaps the most brilliant young theologian in America, "You know I cannot understand it. We have been talking all this time, and I have been able to understand you. You are a brilliant theologian, quoting this authority and that, that I have never read. How is it that we are travelling the same road?" He replied, "That is perfectly easy: you have a Biblical theology." I said, "That is how a poor woman in the slums would understand you, because they have the Bible, and you can have a Biblical theology without a great deal of brains."

In the second place, Evangelicalism is a definite preaching for Conversion. I know other preachers preach for Conversion. Some of the Mirfield students are fine evangelists. It is true to say that when an Anglo-Catholic or a Roman Catholic preaches the Evangelical Gospel for conversion he has caught that infection from Evangelicalism. That is the experience at any rate in the Church of England. It is part and parcel of the Evangelical tradition to go out for preaching for then and there decision. Or, rather, that decision is not Evangelicalism. That is the pseudo-Evangelical idea of many of our modern evangelists. The real Evangelical does not preach for decision: he holds out the Gospel of grace for acceptance. We have been putting the emphasis on the human will. The Evangelical tradition from Paul downwards has been, here and now accept and believe the Gospel.

The third feature of Evangelicalism is: the doctrine of assurance. Right at the heart of Evangelicalism through the centuries lies this doctrine. I do not say that other preachers of the Christian Church do not have certainty that they are in relation to God in Christ. Thank God many of the Roman Catholic saints had that obvious certainty. I am saying that Evangelicalism puts in the forefront of its life and teaching that you can know that you are in Christ, that you ought to know it, and God means you to know it.

The fourth feature is this: the priesthood of the laity. But I do not really mean quite that. What I mean is this, the fact that when a man has found Christ, the Evangelical tradition turns him out to be a prophet and proclaim the Gospel. I do not say that the Roman Catholic and the Anglo-Catholic have not got lay people who preach

the Gospel. God forbid that I should deny any truth to others; but I do affirm that in the Evangelical tradition men and women were encouraged and sent out after their conversion, almost immediately, to share what they knew of the grace of God. That in past history has built up independent men and women who knew where they stood as regards God's grace, with a Biblical theology to go out to proclaim conversion to individuals. It has been the strength of Evangelicalism. It has not been depending on a priest here and a priest there: it has sent out men and women to evangelise, to preach for Christ wherever they have gone.

I do believe that at this meeting of the World's Evangelical Alliance we should do all in our power to maintain this Evangelical tradition. I view with great fear many of our English denominations. I do not see a great number of young men and women growing up in the true Evangelical tradition to take the place of those many older Evangelicals of all denominations who, if not dead, are nearly dead. While we are prepared for Christian unity on matters where we can unite, I hope we shall be keen to maintain the Evangelical tradition. I am proud to be the Secretary of one of the Evangelical trusts in the Church of England for maintaining Evangelical livings; and unashamedly I am glad to help to maintain the Evangelical tradition. Let it not be a mere profession, a narrow soundness, or a peculiar view of worldliness. Let them not put secondary things and class them as Evangelicalism. Let it not be a thing of externals, but of the inner spirit, a Biblical theology, a free offer of the grace of God, the sending out of laity to win others for Christ, the doctrine of an assurance that we are in Christ, and that because we are in Christ we shall triumph with Him when this world shall become His Kingdom.

The Rev. the Hon. W. Talbot Rice, M.A., closed the meeting with prayer and the Benediction.

A Voice from the Past

Speaking at an Annual Meeting of the Alliance nearly forty years ago, Canon Fleming, for many years a beloved Honorary Secretary, said :—

It is pre-eminently our prayer and desire that the coming year shall give a great impetus to the principles of the Alliance throughout the world. I believe that they have now reached a hundred countries, and as we think of the universal spirit of prayer that is being offered up in those hundred countries, does it not show that not only science has girdled the world, but that prayer has girdled the world? I think that we meet at a time of hope, and not at all at a time of despair; a time of many difficulties on the religious horizon, as we may see them; yet I have nothing but hope in my heart for the future that the principles of our Alliance, the revelation of God through the teaching of Jesus Christ and His disciples, will bear their testimony and have their effect in the future as in the past. I love to think that when we meet as Christians and look one another in the face, we can meet in the spirit of hope. And as I began to speak so I would desire that my words should end in that spirit, a spirit of that strong hope which God gives us in His Gospel of the future of that Kingdom to which we belong as the Body, the Church universal of our Lord Jesus Christ. Everything is getting ready for His return, the world is slowly but surely preparing for it, all the instruments are attuning for the diamond jubilee of our Lord Jesus Christ when He shall come again. But it is only lately that the world as a whole has been discovered and reached. Am I not right in saying that everything is getting ready for the coronation of the Lord Jesus Christ? Europe shall be His; Asia shall be His; Africa shall be His; America shall be His; the isles of the ocean shall be His—all the earth shall be His. All the earth is now being girdled by the spirit of prayer and by the spread of missions both at home and abroad. The sailor has done his work, the soldier has done his work, wherever as Christians they have gone in every part of the world; and the explorer has done his work. The two Christian science has done its work—telegraphy, chemistry, electricity, they are all ready. Has the Church to get ready? Are we ready? Because I believe that the nearer we are brought to Christ, and the nearer we are drawn to each other, the more we are like a great army with different facings and different colours for the uniforms, but all banded together under the one great Captain of our Salvation, Jesus Christ, doing what we can while our life lasts to hold up His banner, and to hand down to those who follow us those grey-headed truths which I believe are represented in the principles of the Alliance—ruin, redemption, and regeneration: the ruin of man by sin, the redemption of man by the Lord Jesus Christ, the regeneration of man by the Holy Spirit. These are the grand truths which underlie our Alliance, however we may state them, and they are truths which have been well called grey-headed truths, which no man and no number of men will ever filch from us, which we hope to hand down undiminished and undimmed to our children's children. May God bless the grand work of the Evangelical Alliance throughout the world.

Continental Notes

The Church and the World Situation

We take note of the fact that the yearly report of the beloved Bishop Ravasz of the Hungarian Reformed Church includes this comment upon the Church and the world situation:

"Everything is changing around us. Everything old is passing away and a new world order is going to be born. Only Christ's Church must remain what it was ordered to be by God from time everlasting. For us the value of the historical Christian Church is greater than anything else and we must not sacrifice its full integrity for any temporal human values: political parties, social movements or organisations. The other thing we must learn in these terrible times is that all the Christian denominations are our most faithful allies. There may arise differences between us, but they are much smaller than the common interests which bind us together."

A Voice from France

We take from the Bulletin of the French Protestant Federation some words which will find general sympathy among our readers. After referring to the differences which have existed among various groups of Christians as to the war, and to war generally, the writer says:

"The more attacks against weak peoples have followed one another, the more we have learnt about the brutality and cruelty of this unexampled oppression, and of the part played in these enemy enterprises by espionage. We see the open desire to annihilate Christian civilisation, whether Catholic or Protestant, slowly formed through the centuries. We understand that we are not fighting against a people but rather for good against evil. In all honesty, purged of any mere nationalism, before God we feel ourselves driven by an irresistible constraint to proclaim that our cause is just and that the Gospel of Christ is directly concerned in it. It is from that that the determination of our people springs and from that also springs the determination of the English people. Whatever may come, we shall conquer. We may have to set our teeth if the struggle becomes terrible, but we shall lift our eyes to the Judge to call for His help.

"That is the spiritual state of the great majority in France. Even unbelievers now dare to mention the Gospel, still remaining in the depths of their soul the supreme ideal of morality. What we must underline is that this resolution to pursue the war to victory is of a moral character, and that far from being accompanied by boasting, it takes a character of quiet dignity. We are more disgusted than angry. That is the essential character of the struggle from the Allied point of view, and it is the moral guarantee of their triumph."

Spiritual Aspects of the War in Finland

The Bishop of Tampere, Dr. Lehtonen, has kindly supplied us with some specially written notes on the subject of the spiritual aspects of the war in Finland. They are remarkable and do not overlook the pre-eminence even in defeat of the words of the Lord's Prayer, "forgive us our trespasses, as we forgive them that trespass against us." Bishop Lehtonen says:

"Our people have from the first day accepted this hard war as a religious matter. Our chief commander, Marshal Mannerheim, in his first appeal said, that we have to fight for home, *faith* and fatherland. And so the task has been understood by our soldiers. Especially the active troops have been spiritually transformed, since the war began.

"A sergeant, a son of a peasant, told me, that in his regiment were many soldiers, who before the war actually began, swore and liked to tell unsavoury stories, etc., but who now prefer to suggest hymns to be sung in the evenings. A total change has taken place in the whole department. Nobody any more even wishes to play cards. Another man, who in civil life is an advocate (lawyer), told us while on furlough, that the soldiers themselves consider their big victories as miracles of God and that they do not like to read about them in the newspapers, where these victories are described as deeds of heroes only.

"In this way the whole life on the front line is looked upon as a holy task given us by God. This is not the case only as regarding individuals, but is, generally speaking, true of all the soldiers on the front. Yesterday I met a nurse from a military hospital, who told me that the "boys," as the soldiers are called here, as almost their

first desire after coming wounded to the hospital, ask for a church hymnal, and that they spend much of their time in the hospital by singing—while at the same time longing to be back at the front.

"This atmosphere expresses itself in the feeling towards the enemy. Our soldiers do not hate him—they in most cases, pity him. So it is common, that they offer to the prisoners of war cigarettes and give their gloves to them in the bitter cold of this winter. Holy Communion has become one of the main features of the new spiritual life amongst our troops. At times the Lord's Supper is celebrated in the vast forest under the high fir trees in Karelia.

Christianity in the Fighting Line Bishop Lentonen continues: "In order to give you a first-hand impression of the quality of this new spiritual life I will quote some lines from a letter which reached me to-day: The writer—a teacher—wrote from the front: 'All my life I have longed for a closer union with God. But always there has been something between, so that this relation never has been absolute. Here definitely my relation to God has become a living one. I have surrendered totally, and here I have experienced His clear guidance in my life. Every day I owe to Him thankfulness. How could it then be possible to admit in one's life anything which separates from Him—Before our batallion came to the firing line, I noticed how the men, very different in quality, and often far from God, started to seek for Him.

"'In this spirit we as a nation struggle not only for freedom and humanity against atheistic-state system, but also for the Western Christianity, which all of us is of lasting and unutterable value. God has power to give ultimate victory to His righteous cause. Surely He will call all Christian nations to help us in prayer and in deeds in this task.'"

Christian Ideals in Czechoslovakia Speaking recently in Birmingham, Dr. F. M. Hnik, a teacher in the John Huss Faculty of Theology at Prague, described the early growth of the Christian Church in the country, and said that after its creation in the ninth century, it spread Christianity to the Poles, Hungarians, Roumanians and Jugo-Slavs. Czech ideals had been chiefly expressed through three men—Wenceslas, Hus and Masaryk. If they wished to find what the Czechoslovak spirit was they would find it in the carol which children sang about King Wenceslas. He wanted to live on freer terms with his neighbours in justice and peace, and among other things reformed the penal system. That humanitarian quality was the main one among the Czech characteristics to-day.

Five hundred years later Hus began the religious reformation—a hundred years before Luther. The Czech national Church was formed in the fifteenth century, but it was later eclipsed, and the new Church rose again only twenty years ago. In it was expressed the ideals of Masaryk, who, despite strong opposition, fought for tolerance for the Jews. Religious freedom was again lost when the day came that they lost political freedom, and ministers of all denominations were taken away to concentration camps.

Christianity throughout the world could not much longer tolerate the thought that the Nazis had made of such a nation the greatest concentration camp. Tens of thousands of young Czechs had been taken into the Reich to work on armaments and fortifications. They could not be expected to be willing tools in the hands of masters who forced them to work under conditions which were against all the morality of Christianity.

Terrorism in Poland It is learned that Germany's policy of *lebensraum* is finding expression with typical Nazi ruthlessness in Poland. It is a terrible indictment of Nazi methods which is presented in the Anglo-Franco-Polish declaration on this subject. Germany has conquered Poland and with its Soviet partner in crime has dismembered it. There follows a Nazi policy of creating in Poland that living space which, according to Hitler, is Germany's right. Reports from that enslaved country show that the German Government are now bent on destroying not only the lives and property but also the cultural and religious existence of the defenceless Polish population. Their policy is revealed in all its evil by wholesale executions, the deportation, in circumstances of the most ruthless barbarity, of the Polish population, who have been driven from their homes to make way for Germans; the forcible transfer of property belonging to the Poles to Germans coming from abroad; the confiscation of State and private property; the deportation to forced labour in Germany of young Polish men

and women; the destruction and pillage of historical and artistic monuments; the closing of churches and the persecution of religion—a policy clearly aimed at destroying the Polish nation and making its identity nothing more than a memory on the earth. The Nazi method is founded on the doctrine of force and terror, and no doubt the Nazi Government has pursued the Poles with this relentless cruelty not only to fulfil the policy of "lebensraum," but also to instil a wholesome fear into other small nations who she intends to bring under her domination. "Nothing succeeds like terrorism" would be an apt inscription to be written over the Nazi shrine. Once again the international gangsters have shown in Poland that they will regard no principle and no right where their own aggrandisement is concerned. The fate of Poland cries aloud to the world. It had its effect on other of the lesser nations who feared a similar fate for themselves—precisely the result that Nazi Germany wanted—but there seem now to be the first trembling signs that, thanks to a clearer understanding of the position and to the Allies' expressed determination to help small neutrals if they will only do something towards helping themselves, these countries are adopting a less submissive attitude towards the Nazi bully.

In the light of such information (which comes to us through the *Nottingham Guardian*) can we cease to deny ourselves to help the Polish Protestant Christians and Christian Poland in their hour of dire need? Until measures of relief can be applied within Poland itself, we can mention them in prayer, and could not some by local effort raise funds for present and future needs? It is necessary to prepare ourselves for the tremendous tasks of reconstruction which Protestantism will have to face in Poland. This task of reconstruction of Protestantism over the whole of Europe will be of such magnitude after the war that a wider and stronger collaboration of evangelical forces and effort will be more necessary than ever.

Evangelisation in Hungary

Dr. A. V. Csia, President of the Hungarian Evangelical Alliance, contributes to *Evangelical Hungary* some notes on the work of the brothers Stewart in Hungary. At first these evangelistic campaigns were organised by the Hungarian Evangelical Alliance, and now they are being continued on an even wider basis with the co-operation of a special Committee representing the Reformed and Lutheran Churches. Of the work of the brothers Stewart, Dr. Csia says:—

"They were sent by God and especially the work of the older brother has made itself felt. The fact that a man comes from a foreign country counts for much. *Nemo est propheta in patria sua*—is a great truth in the field of evangelisation too. But it was not only because of this and the traditional affection of the Hungarians for the Scottish nation that the Stewart brothers were liked and popular here.

"A. J. Stewart's vivacious nature, his great knowledge of the Bible, his broad experience and ability to unite the different evangelical societies, brought it about that the greater part of Budapest's population and people of more than forty towns and villages have listened to the words of the Scottish evangelists.

"They held their meetings almost everywhere in churches that soon became packed to the door. The most important of these meetings were as follows:—In 1937 a campaign was held in the large Concert Hall, the Vigadó with about 3,000 people. Next year it was the Tattersall (the big riding school) where 3,000-4,000 people came together. Great choirs sang sacred songs and the bands of the Baptist Church and Salvation Army led the singing of the hymns. The senior Superintendent of the Reformed Church, Superintendent Ravasz, took part in one of his meetings. The meetings held in Hungary's second greatest Protestant town Debrecen were remarkably crowded. The last ones were held in 1939 in the courtyard of the 400 years old college and the very last one by moonlight because of air-raid practices.

"Evangelisation was always preceded by prayer-meetings. For instance, in Budapest there were meetings in six different places for months beforehand, and some of these are still going on. In Debrecen the number of these believers has grown to 100. Many have got used to daily prayer through these meetings.

"The sacred songs had a great, if not the greatest part in evangelisation work. Short songs translated into Hungarian and taught during the meetings by Stewart himself had a very special effect upon the people.

"Many of the ministers have got through

the Stewarts a new impulse to evangelisation. This too was one of the beneficial effects of their work."

Late News from Portugal We have both bad and good news from our special correspondent in Portugal. Speaking of the recent Concordat between the Portuguese Government and the Holy See, he reports that it further strengthens the Roman Catholic position in Portugal, and in a Pastoral by the Cardinal-Archbishop and the Portuguese prelates, issued in connection with this year's double centenary celebrations (it is 800 years since Portugal became a nation and 300 years since she threw off the Spanish yoke under which she had been for 60 years), there is a strong denunciation of Protestantism as a divisive force against which all good Portuguese should unite under the Church, which their country's traditions should impel them to uphold. This, however, says the Pastoral, without persecution of anyone. It also denounces Protestants for denying her due to the Blessed Virgin, who has ever had Portugal under her special protection.

On the other side, our correspondent, reporting on direct work of evangelisation, says:—

"The flat at Caramujo (or Piedade), the village near Almada (Lisbon), where we have been longing to open up work, has been rented. For the services it has a good sized room which will accommodate seats for about fifty people, and there are three more rooms and a kitchen, for which we hope suitable Christian tenants may turn up, so that there may be less rent to pay.

"We wondered what would be the landlord's attitude when he learnt the purpose for which the premises were wanted; but when I told him he expressed great satisfaction. He said some relatives of his are Protestants, and that he himself has attended evangelistic services with appreciation. He agreed to a lower rent than he had expected to get for the flat and undertook to have a partition pulled down in order to enlarge the room. All this is surely an answer to prayer and a foreshadowing of blessing to come. We hope the services will be started early in June.

"Sr. Viristo Sobral writes of increased attendance at the services at Estarreja, as also at the places in the neighbourhood he visits. The opposition at S. Marcos would seem to have ceased. Mr. Arthur Ingleby is setting out on an evangelistic tour in the north, while Mr. Russell Hughes, of the S.A.G.M., a Canadian, is visiting missions in the south. Two other young missionary friend, Mr. Parsons (B.M.S.) and Mr. Dickinson (S.A.G.M.), an American, have just returned from a cycle tour in southern Portugal. They were impressed by the fine work the Swiss, Action Biblique, missionaries and their converts are carrying on in the province of Algarve in spite of very bitter Roman Catholic opposition. Having decided to do part of their return journey by train, Parsons and Dickinson found themselves in a compartment where several of their fellow travellers began to discuss the war and a film of H. G. Wells', 'Things to Come,' and to their astonishment, after a while, an old lady who had been listening to the discussion, asserted that the Bible clearly predicts what is taking place in the world to-day—wars and rumours of wars—and that the ultimate outcome will be Christ's return."

LET US REMEMBER

That Evangelical Churches and Christians on the Continent of Europe are passing through very dark and difficult times.

On the other hand, a time of persecution has always been a period of spring-time and rebirth for the Church of Christ.

In spite of oppression and persecution a new spiritual life is already springing up, which is the hope for the future.

In Russia and Germany, as well as in Spain, there are thousands of unknown Christians who have not bowed their knees to Baal. Let us not forget to pray for them.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

The Day of National Prayer

We thank God for removing the obstacles that stood in the way of a Day of National Prayer. The King, by swift expression of his Royal wishes, swept away all barriers, and the Nation and Empire knew that in obeying his command it simply followed the example of the King and Queen, who are earnest Christians and believers in the power of Prayer. The World's Evangelical Alliance, since the outbreak of war, has unceasingly laboured for the appointment of a Day of National Prayer. We never lost sight of our duty and our responsibility as the voice of the Christian consciousness of the nation. We are grateful to the Press for the part it has taken in making public the plea of the Alliance, and in reporting our request. *The Times* has been consistently ready to publish all that concerned our negotiations in favour of the Day of National Prayer, including the resolution adopted unanimously at the Central Hall, Westminster, on May 14th. We have in England much cause for thankfulness. There is still need for prayer and intercession. We owe God this duty as a nation. Let us see that it is discharged in the right spirit and at the Throne of Grace we shall receive fresh strength when we cry to our Heavenly Father to defend the right, grant victory to those on His side and grant to the world a just and lasting Peace.

Prayer for Victory

It is evident that many minds are still in a state of confusion concerning the issues of the present war. We believe the wireless has done much to clarify the situation, and the broadcast addresses on the Day of National Prayer must have convinced many inclined to obscurity and the obsessions of pacifism that we are wrestling not merely against flesh and blood, but against "principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in heavenly places." We need, therefore, to take unto us "the whole armour of God." A writer in a great provincial daily remarks:—

"Ask any group of people you like why we are at war and the replies will generally be limited to one or two things: the destruction of Hitlerism, the salvation of democracy, the restoration of justice to the oppressed, security for the future. These are our objectives, plainly set forth by our national leaders. On no account must we lose sight of them. The German people are not permitted to know that we are fighting their real battle as well as our own.

"But we must go much deeper than this to understand the radical causes of the present conflict if we are to remove them for all time. Careful readers of the best current literature cannot fail to detect a profounder note which now obtains prominence. The conflict is seen to be far more than political or economic. These factors certainly exist, but they are not the chief factor. They are not causes, but only symptoms of a deeper cause. Men of all creeds do not now hesitate to name it as moral and spiritual. Particularly has the word 'spiritual' been emphasised. Dead sea fruit does not arise out of the air. It has a soil in which it grows and an atmosphere which feeds it. The present war was immediately preceded by the rape of the Czechs, the murder of Poland, the persecution of the Jews *qua* Jews, and a series of dishonoured promises. Odd as it seems, all these arose as the result of the acceptance of a new 'religion.' What we are witnessing is, in reality, two religions at death grips. The one, based upon respect for human personality, advanced or retarded, because that personality is of Divine origin and has a Divine destiny. The other is based upon a denial of the value of human personality, and the enthronement of a vague but omnipotent 'god' known as the State or Community. This 'god' demands the entire allegiance of every man, woman and child. Its fiat is 'Thou shalt have none other god but me.' It is accompanied (as in the case of Nebuchadnezzar) with threats of the furnace of fire or the den of lions for all delinquents."

We are living in the midst of a world crisis in which liberty and truth, justice and righteousness, are at stake. We fight for no national ends. We are engaged in a cam-

paign that is essentially spiritual, for we have before us as our ideals the peace and happiness of the nations, the binding character of the pledged word, and the establishment of the brotherhood of nations. We ought to have no hesitation in praying for the defeat of all that blocks the way to these ends and for victory, and as we put our trust in God it is our privilege to pray that He will grant to our forces and those of our Allies the success that will secure aims that are dear to the heart of God and essential to the principles of civilisation and Christianity.

A Memorable It has been a glorious month **Month of May** of fine weather during May.

After the long winter, with its historic frost and cold, the birth of Spring has been ushered in with the exuberant songs of birds and a wealth of blossom on the trees greatly reviving the spirits of all. The month, however, has been one of momentous happenings in Europe. As we write the issues from events are obscure. Our contemporary (the *Methodist Recorder*) comments as follows:—"The past week may well prove to be one of the most momentous in British history. It marks the close of an epoch at home and the beginning of a struggle abroad from which the democracies will either emerge victorious or sink beneath a tyranny that will extinguish every value enshrined in Christian civilisation. This is true, argue as one may about the necessity of fighting or about the ethics of warfare. The whole world knows—or can know if it cares to enquire—what has been the fate of religion and culture in every country, including Germany herself, that has fallen beneath the Nazi heel. In Bohemia and in Poland, priests and university teachers have been deported, placed in concentration camps, or killed; a cathedral, churches and religious schools have been turned into dance halls and hotels, and universities have been closed. These are not the furbishings of tendentious propaganda; they are attested facts. They show the sort of 'peace' that Nazidom imposes upon its victims—that same Nazidom which, for the sake of stimulating defeatism among its opponents, trumps up the so-called injustices of Versailles to excuse its unleashing of war again upon the world. Ten times multiplied in number and intensity, they are the penalties reserved for France and Britain if ever Hitlerism triumphs in the present struggle. Perhaps the people who bask at home in the luxury of spring sunshine and green trees, who take their fill at mealtimes and go about their daily work for eight hours a day and no more, who gird at the black-out and the weight of income-tax, who take for granted the privilege of preaching or of worshipping God in any one of a dozen churches according to their prejudice or personal conviction—perhaps a large number of these people still cherish the belief that Hitler is nothing but a benevolent fanatic, who could be bought off with a colony or two, or who, for any other reason than to prepare to spring again, would be amenable to the soothing counsels of an important neutral statesman, seated in the chair of a peace conference. If so, they close their eyes to the plain facts of six dread years of history; they seal their ears against the cry of millions of their fellow human beings who call for deliverance from a crueller oppression, a more bestial degradation, than Europe has known since the Dark Ages yielded to liberty and enlightenment. This same oppression, this same despoilment and degrading serfdom, is the substance of the vengeful fantasy that has been woven in Berlin for the enshrouding of Holland and Belgium, France and Britain. Behind the bastion of these nation's youth, which mans the frontiers and keeps watch by air and sea, let those decry who will the integrity of the Allied cause or air their objection to the grim sacrifice of defensive war. They are free to do so while that bastion is there. Let others, who see the issue with graver understanding, sustain their fellows' fortitude, and turn to God in humble prayer that right and truth and justice may prevail."

Is this a Christian Nation? The Bishop of Norwich gives a helpful reply to this important question, often put, and insistently raised during this time of war. Dr. Pollock says:—

"While we declare that we are fighting for Christian civilisation, some question whether the direction of our policy has been out and out Christian, in the face of the shocking repudiation of God abroad. Critics also urge that organised worship, or, indeed, any worship, appeals to very few, that everywhere abound signs of frivolity, selfishness, paganism.

"Yet how conspicuous in all classes is a generous readiness to do and dare everything for victory in an exacting war for the defence of right.

"We are then led to reply both 'Yes' and 'No' to this question: for the word 'Christian' seems to cover two significations, one more general, one accurate. Employing it in the less precise sense we may answer 'Yes.' In our country, as against the paganism among us, which many deplore, you can see in peace time considerateness for the afflicted, sympathy for the down and out, legislation for pensions and relief. Witness the thoughtfulness for the young, or those who have drifted into crime: the good humour: the sportsmanship which plays the game and says, "Give him a chance." Observe the care for native races. And now watch the humane treatment of enemies.

"All real goodness comes from God, the Christian will not disown any forms of noble life. But in our Bible we find two sources or manners of God's working among men: first there is the Light that lighteth every man, and this Light has always been coming into the world. The civilisations of the ancient world, seen at their best, gave illustrations of fine qualities and lofty thoughts derived from this divine Light.

"But Christian faith goes further. Christ has come; and Christian faith involves a personal devotion to Christ Himself. We have bright evidences of it among us: the whole beauty and power of our worship spring from it: we see it in saintly lives: we see it in the 'sweet reasonableness' of those who in His power rise above conventional standards. But in its precise sense, Christianity can scarcely be said to characterise the whole nation, though no doubt it has a powerful, widespread, if indirect influence; for it sets a standard which spreads beyond its own adherents.

"Nevertheless, when the heart is stirred by some great national call or family emotion, even careless people, reaching beyond the more general power of the Light, do desire with a child's heart—though their theology may be indistinct—to gather in our churches in Christ's name.

"In this war time, with its sorrows, partings, bereavements, its expectancies and disappointments, there is spreading the sense of wanting something that can only be given by a Divine Person, there is a personal seeking after Christ. By His very judgments, when interpreted by the self-sacrifice of Christ, God draws us to Himself."

Does Christ Live Here? A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work the wife said, "The new pastor called to-day."

"What did he say?" asked the man.

"Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say." The man's face flushed. "Why didn't you tell him we were respectable people?" he asked. "Well," she answered, "I might have said that; only that isn't what he asked me."

"Then why," continued the husband, "didn't you tell him that we say our prayers and read our Bibles?" The wife replied, "But he didn't ask me that." The man grew more vexed. "Why," he continued, "didn't you say that we were always at church?" The poor woman broke down. "He didn't ask that either; he asked only, 'Does Christ live here?'" This man and woman pondered for many days what the grave pastor meant by his question. Little by little their lives were changed; little by little they grew to expect Christ, not dead, but gloriously alive. And some way, they knew not how, through great love, and through a willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there.

Family Prayers The insertion in our last issue of an extract from "The Cottar's Saturday Night" has brought to us a welcome letter from the Chairman of the Committee of the British and Foreign Bible Society, as follows:—

Sir,—Your extract from "The Cottar's Saturday Night" in the current number of EVANGELICAL CHRISTENDOM prompts me to send you the following verse from "Old John," by T. E. Brown:—

"But I must 'break my fast' before I went:
And so I sat, and shared the pleasant meal:
And all were up, and happy, and content;
And last you prayed. May Fashion ne'er repeal
That self respect, those manners pure and leal!
My countrymen, I charge you, never stain them;
But, as you love your Island's noblest weal,
Guard and maintain them."

Yours faithfully, F. H. CHANCE.

A War-time Entreaty for the Churches

O LORD JESUS CHRIST, who art the Head of Thy Church, Who having died for Thy people art fashioning them into one Body, baptised in the Holy Spirit, so that at length without spot or wrinkle or any such thing it may be Thy glory to present it to Thy Father. And as it is Thy good pleasure that by the Church may be known to the world the manifold wisdom of God, we ask Thee to teach us to pray for those who bear Thy Name amongst the sons of men.

For the ancient churches we seek Thy cleansing and renewing word. The Syrian Church; the Armenian Church; the Abyssinian Church; the Coptic Church.

Grant Thy grace, Lord.

For the Eastern Orthodox and Roman churches we make supplication, that instead of the Crucifix the Cross may be exalted: instead of the Madonna, the Christ may be enthroned, instead of word of Patriarch or Pope, the opened Bible may be honoured and obeyed.

Grant Thy grace, Lord.

For the Anglican Communion we ask that with its high privilege and opportunity it may be more greatly used for Thy glory, and that in all its desires for the highest spiritual good of the Nation it may be "ordered and guided by faithful and true pastors."

Grant Thy grace, Lord.

For the Presbyterian Churches we pray that holding fast to sound doctrine they may be increasingly used in holding forth the Word of Life to the nations, and that such efforts for the unity of the Body of Christ as are according to Thy mind may be brought to fruition.

Grant Thy grace, Lord.

For the Methodist Churches we desire at Thine hand the continuance of that holy enthusiasm and ordered zeal which by Thy Good Spirit brought such blessing to this country and to the world years ago; may Thy people in all holiness and fervour still serve acceptably in Thy sight.

Grant Thy grace, Lord.

For the Congregational Churches we entreat that in their witness to the liberty that is in Christ there may be a constant dependence on Thy Holy Spirit, and a growing manifestation of the Governance and Kingship of Christ.

Grant Thy grace, Lord.

For the Baptist Churches we seek that more and more, having been planted on the likeness of Thy death, they may know what it is to live in the likeness of Thy resurrection, and thus continue to show forth the praises of the Lord Who has redeemed them.

Grant Thy grace, Lord.

For the Lutheran Church we beseech Thee to bring back to the simplicity that is in Christ those who hold the heritage that the just shall live by faith, delivering them from vain philosophy and all wiles and assaults of the devil. *Grant Thy grace, Lord.*

For the Moravian Church with grateful hearts for the testimony Thy servants have given in the world, and the sacrifice they have endured for Thy Name, we ask Thee at this time to preserve them still as the *Unitas Fratrum*, and to own their labours over all the world.

Grant Thy grace, Lord.

For the Assemblies that seek to witness to the Authority of the Holy Spirit in their midst. Friends, Brethren, Disciples, and others like-minded, we pray that they may have in more bountiful measure the guidance of the same Spirit, and the instructions of Thy most holy Word.

Grant Thy grace, Lord.

For the Salvation Army, the Church Army, and all who like them devote themselves to the evangelisation and uplifting of the people we beseech the presence of the Spirit of Truth in convicting and converting power.

Grant Thy grace, Lord.

For the Nation-wide churches in India, China and Africa, of which Thy servants in those lands have had the vision, we entreat the Spirit of Unity and Power, so that they may be delivered from the errors and schisms that have marred the body of Christ in Western countries.

Grant Thy grace, Lord.

For the World's Evangelical Alliance—its branches, members, agents and co-operative interests throughout the world—we pray that its efforts to unite Churches and Christians in the Evangel of Christ may increasingly be successful, and that in doing good to others the Alliance itself may be blessed by God.

Grant Thy grace, Lord.

God be merciful unto us and bless us and cause Thy face to shine upon us, that Thy way may be known upon earth and Thy saving health amongst all nations. AMEN.

World Mission Notes

Tanganyika Gives Thanks We are unable on account of paper restrictions to devote further pages, as intended, to reports from the Mission fields and elsewhere of the observance of the Universal Week of Prayer last January. These reports are refreshing and uplifting. How much poorer the world would be were it not for the Week of Prayer. Here is a message and report received from the Bishop of Tanganyika:—

"The Week of Prayer from January 7th to 14th was universally observed in this diocese, the Wagogo feeling very honoured that they should have the subjects (for the first time) in their own tongue, Cigogo. I preached in the cathedral on Sunday, January 7th, on John xv. 7, so as to stimulate the congregation to pray. Meetings were held every day, the gatherings numbering from 40 to 100. The Rev. Dandil Mahando writes to me from Kilosa: 'We were helped very much in our gatherings by the people coming together every day with joy, and every man offered thanks, made confession, and prayed.' It was necessary to paraphrase and explain the purpose and scope of the topics, as very few Africans have much world vision. But the Week of Prayer did help to give them a wonderful sense of fellowship with the whole Church of God throughout the world, lifting them out of their trial and local interests into the wider, bigger world of need elsewhere.

"We were glad to be thus linked on and feel grateful to the World's Evangelical Alliance for their organisation of this Week of Prayer which binds the whole Church together in the closest and most effective of bonds."

Religious Liberty in the Mission Fields Writing to the *International Review of Missions* Dr. Henri Anet (liaison officer of the Protestant Missions in Belgian Congo) draws attention to the equality of treatment which as a rule is granted to Protestant and Roman Catholic missions under the powers which have a Protestant majority, as distinct from the inequalities where the Roman Catholic Church is the religion of the country and State. It is not to be wondered at that Protestant Missions in the Belgian Congo, the Portuguese Colonies, and elsewhere are subjected to unnecessary criticisms and often persecution, the direct issue from Catholic Action. Even the French colonies are not free from this disadvantage. Dr. Anet remarks:

"The equality of treatment which ought to be granted to missionaries of all the Christian confessions has not always been observed in these vast territories. One could cite obstructive treatment of evangelical missions in French territories in the past. The French Government has often shown favouritism to French Roman Catholic missions from a purely political point of view. To do this is to degrade religion by making it an instrument of political influence. Statesmen who are not believers in, or are indifferent to, Christianity may not have undue scruples about making use of this method; but representatives of Christianity should understand the profanity and danger of such a prostitution of what is the most sacred thing in the world. In French Equatorial Africa to-day, however, the position of Protestant missions has changed completely for the better.

"The history of injustices suffered by evangelical missions in Portuguese colonies is one long chapter of petty annoyances, tendentious legislation and obvious ill-will. Greatly improved understanding has now been reached with the Portuguese colonial authorities, in view of the magnificent results shown by our missions, whose patience and loyalty are now beginning to find their reward; but the central Portuguese Government is still too much influenced by a nationalism which hardly veils clerical intrigues.

"It is not necessary to dwell on the way in which Italy has completely disregarded her obligations concerning Protestant missions, which she has always treated unfavourably and which she now almost completely excludes from her colonial territories."

Protestant Disabilities in Belgian Congo Every impartial observer must recognize that in Belgian Congo the stipulations of international agreements are far from having been always observed. It must be added that these stipulations are reproduced in the Colonial Charter which Belgium has voluntarily granted, the spirit of which corresponds to the Belgian Constitution—one of the most liberal in the world.

Dr. Anet supplies examples of disabilities taken from the large dossier of complaints which have come to hand from all parts of Belgian Congo. Protestant catechists have been beaten, their identity papers taken and torn up, their Bibles trampled on and burnt, they themselves publicly threatened with imprisonment, as if the priests represented the legal authorities; priests have urged chiefs and administrators to compel a certain number of children to attend their schools, or by force and intimidation, they have seen to it that the children leave the Protestant schools. In some villages, wholly or mainly Protestant, where there is already a Protestant school, a Roman Catholic school has been built with funds from the chief's treasury and the Protestant inhabitants, who were liable to the *corvée*, have been obliged to work on the construction of the Roman Catholic school building which they did not want.

For some years such persecutions were freely carried on without effective intervention on the part of the administration. Complaints made by the Protestant missionaries and their colleagues remained unanswered and the perpetrators enjoyed complete immunity. In a certain district of Lower Congo the natives even said that " when there is a *Mouseplow* (Roman Catholic priest) in a palaver, it is impossible to get justice." It became more and more difficult for Protestant missionaries to answer their adherents when the latter said: " Are not we, as well as the Roman Catholics, children of the Bula-Matadi (native name for Belgium)? Have not we, who pay our taxes faithfully, the right to have non-Roman Catholic schools to which we can send our children? And if the children work well, have they not the right to get official diplomas like the others?"

What Is To Be Done? In the light of such facts, and many others which might be marshalled, it is clear that action is called for. But by whom? The Evangelical Alliance has for nearly a century done its utmost to assist the cause of religious liberty, and its help is at all times active and available. No case of oppression or persecution in the mission fields, or elsewhere, is brought to its notice without investigation, and, where appropriate and possible, representation to the Government or authority concerned. The Portuguese Evangelical Alliance has quite recently been active in regard to the inequalities in the Portuguese Colonies, and we have from time to time drawn attention to the excellent services of Senor Moreira, President of the Alliance, in making direct representations to the Government at Lisbon. But this is not enough. Closer co-operation is called for among the missionary bodies as a whole in withstanding Roman Catholic aggression and intolerance in the mission fields. Canon Hares, of the C.M.S., Punjab, India, has done, and is doing, a great service in exposing the difficulty, and by the printed page to give advice and teaching on the difference between the Protestant faith and Roman assumptions and perversions. Here is an extract from a letter from a missionary working in the Netherlands Indies:

" Here we, missionaries of the Dutch Reformed Churches, are working on a little island, Soemba, to the east of Java. This mission work is, begun about 1880, at the beginning, confined to the shores; later on (about 1905) at the whole island. After the work has been founded with many pains and much trouble, with many prayers and gifts, both at the home base and in the mission field, then the Roman Catholics enter to fish in troubled waters. In a moment they baptise all the children (if they are pagans and do not understand their actions, that does not count!). Our island workers are dismissed on charges of bad conduct, and so the Roman Catholics are received with open arms, and everywhere they open cheap schools.

"It is often very difficult to keep calm. . . and it is yet more difficult to see this with the eye of faith; to believe that our Lord Jesus Christ is ruling the world, and reigns over all movements. And still we will believe His Word and work, for He has ordered us!"

" Men will never beat their swords into ploughshares until the Mountain of the Lord's House has been established on the top of the mountains and until all nations have come into it. Hence it is that the ends of the earth that have come together to fight must, with the same passionate enthusiasm and self-abandonment, continue their missionary campaign and send Christianity to the ends of the earth."

Books Worth Reading

THE BIBLE AND ARCHÆOLOGY. By Sir Frederic Kenyon. (Harrap & Co. 15/-.)

When a great scholar like the former Director and Principal Librarian of the British Museum writes a book on "the results of the archæological discoveries of the past century, and especially of the last few years, as they affect the authenticity, interpretation and text of the Bible, we are sure of something valuable. Particularly when it comes from the pen of one so sympathetic and competent as Sir Frederic Kenyon. And he does not disappoint us. From his long and intimate knowledge of archæological work, and his personal, one might add, affectionate, acquaintance with the many rich "finds" which were so long under his care, we can be sure his statements will be accurate and full of up-to-date information. In his Preface he refers to the discoveries of s[illegible] manuscripts earlier than any previously known, new nations, the Hittites, the Cretans, the Mitannians, the Hurrians, recently brought to our knowledge, and says his object is "to lay before such students who are not themselves archæological specialists, the principal results of archæological research in their bearing on the Bible."

In simple language aided by many beautiful photographs, he gathers together for the ordinary man just what one wants to know about these marvellous discoveries. We are told of Mesopotamia, Assyria and Nineveh with their records dating from about a thousands years B.C.; but, even more wonderful, of the Sumerian and Babylonian civilisation, the excavations of Ur, even the very streets Abraham must have traversed, taking us back to the fifth millenium and even to the days of Noah. Egypt is represented not only by the Rosetta Stone, but by more recently discovered stores of tablets, e.g., at Tell-el-Amarna: and Syria with its adjoining countries, particularly the "finds" at Ras Shamra and the Library of Ugarit, and the records of the Hittites, as well as the discoveries at Crete and in Philistia, open a new vision of the local conditions of Palestine before and after the invasion. And what Sir Flinders Petrie found in his excavations at Serabit in the extreme south of the Sinai Peninsula reveals a Sinaitic scrips "very near the foundation of the alphabet." Papyri discovered, often quite accidentally, in Egypt and Syria, particularly the recently acquired Chester-Beatty Papyri and other Biblical portions, are described in some detail, and illustrated by excellent photographs.

For readers of EVANGELICAL CHRISTENDOM perhaps the most valuable chapters will be those at the end of his book where Sir Frederic sums up the results of these investigations. For the Old Testament they reveal, he claims, evidence of the antiquity and wide dissemination of writing from an early date, thus disposing of the theory that writing was unknown to the Hebrews till the ninth century. He declares that every discovery testifies "to the moral superiority of Israel," and confirms "the substantial accuracy of the picture of Canaan . . . as described in the patriarchal narratives of Genesis."

For the New Testament, authority's principal contribution, he tells us, is the addition to the history and its frequent confirmation of the text. These pieces of Papyri, following upon the discovery of ancient manuscripts are invaluable. They carry us back, at least to the beginning of the third century—some portions even earlier—proving that the Christian Gospels existed in written form then practically as we have them now; and, in particular that, contrary to the theories of many critics, "the traditional date of the Fourth Gospel is not far wrong." He claims that the authenticity, the traditional dating, and the integrity of the canonical books have been substantially proved.

Altogether we have here a most valuable compendium of useful information and a heartening volume for all who believe in the Bible as the Word of God. At the close of his first chapter this cautious and reverent scholar writes these impressive words: "It is at least the belief of the present writer that the progress of archæological research will be found to constitute a steady march in the direction of establishing the essential trustworthiness of the Bible narrative, and of greatly increasing our intelligent comprehension of it, and thereby our appreciation of its spiritual message, which constitutes its real value for mankind."

R. KILGOUR.

FIFTY-TWO STEPS UP THE LADDER OF TRUTH. By Canon S. M. Warner, M.A. (Hodder & Stoughton. 2/6 net.)

Many a lay preacher with little time for preparing addresses will be thankful to Canon Warner for these brief addresses. It will be found that most of the foundation truths of the Gospel are dealt with, and the teaching of special seasons like Holy Week and Easter and Harvest are included. It is the old Gospel in a fresh setting. The Vicar of Holy Trinity Church, Eastbourne, is too well known to need any commendation, but we are glad to have these gleanings from his rich harvest field at such a time as this. Take a sample at random: "If ye be willing" (Isa. I. 19). The headings of the meditation the follows are:

1. Willing to Take. (Rev. xxii. 17): "Whosoever is willing let him take the waters of life freely."

2. Willing to Be. (John v. 6): "Wilt thou be made whole?"

3. Willing to Do. (John vii. 17): "If any man is willing to do His will, he shall know."

4. Willing to Fill. (I Chron. xxix. 5): "Who is willing to consecrate his service this day unto the Lord?" To "consecrate" means to "fill the hand" (see margin). If space permitted the whole address might be quoted and would be found genuinely helpful, full of insight and inspiration.

This is a volume sure of a welcome and worthy of wide circulation.

J.C.L.

All books for review under this heading should be addressed to the Editor: "EVANGELICAL CHRISTENDOM," 19, Russell Square, London, W.C.1.